

SPAIN in ARMS

WITH
NOTES
ON
COMMUNISM



**EDWARD
LODGE
CURRAN**

Dedication



*To the Spanish men and
the Spanish women who
believe in the rights of
God and humanity and
who fight and die for
their God, their Church
and their country beside
the barricades.*

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by

EDWARD LODGE CURRAN

SPAIN
in ARMS

With Notes on Communism

by

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Brooklyn, N. Y.

FOREWORD

THIS pamphlet is an answer to a communistically tainted article which appeared in the public press. The pamphlet contains facts. Its analysis of the cause of the Spanish revolt is true. Its description of the parties participating in the revolt is correct.

The Spanish people are entitled to the gratitude of the civilized world for their refusal to make Madrid another Moscow. This is the wonderful factor in the struggle. Spain, that was supposed to be wrapped in anemic dreams of forgotten glory, arises to save all Europe and America from the advance of Communism.

This is the essence of the Spanish Rebellion. No other explanation accounts for the present events in Spain. To grasp this is to see clearly through the smoke of battle and to know what to do should Communism raise its ugly head and its bloody hand in our own country.

INTRODUCTION



THE LOYALISTS

Who are they? • The so-called Loyalists consist of Communists, Anarchists, Syndicalists, Left Republicans and Socialists, who, unlike Socialists in Belgium, Holland and the United States, believe in the violent overthrow of existing governments.

What is their aim? • The so-called Loyalists are not fighting to restore the Spanish Constitution of 1931; they are fighting to establish a Communistic Soviet State in Spain.

Are they the "People's Front"? • No; they are not. Less than fifty percent of the people voted for the Left Republicans, Communists, Anarchists, Syndicalists and Socialists in the last Spanish elections of February, 1936.

Why are they sometimes called the "People's Front"? • They are called the "People's Front" by American newspaper and magazine writers who either believe in Communism or are ignorant of the communistic threats and terror which preceded the revolt. The name is not accurate when applied to the so-called Loyalists.

What do the Loyalists think of religion? • The so-called Loyalists hate religion. Therefore, they outrage nuns, murder bishops and priests,

and burn inoffensive church buildings. Communism is the enemy of religion. The Loyalists are dominated by Communists.

Will they succeed? • They will not succeed as long as the Spanish people, who revere the Constitution of 1931, hold out against them. The greater part of Spain is already in the hands of the Rebels. Only Madrid and a few other Spanish cities still remain on the side of the Red Spanish government.



THE REBELS

Who are they? • The Rebels consist of Right Republicans, Liberals, Conservatives, Monarchists, Fascists, and all those, including the Catholics, who refused to stand for the surrender of the Spanish government to Communism.

What is their aim? • Their ultimate aim is to restore constitutional and republican government in Spain. For a time, immediately after their victory, it may be necessary to establish a brief military dictatorship, such as even the United States felt obliged to establish in the Philippines and in Cuba before giving these countries a full democratic form of government.

Are they the "People's Front"? • The Rebels have as much right to be called the "People's Front" as the so-called Loyalists. The political parties represented by the Rebels secured more

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than fifty percent of the popular vote in the elections of February, 1936.

Is it correct to call the Rebels "Fascists"? •

Since all the Rebels are not Fascists and since the Fascists form only a part of the Rebels it is not correct to call them all Fascists. In the 1936 presidential elections in the United States, Republicans, Socialists, and Unionists (members of the new Union Party), in addition to smaller political groups, opposed the re-election of President Roosevelt. It would be wrong to speak of President Roosevelt's opponents as Socialists. In the same way it is wrong to speak of the Spanish Rebels as Fascists.

What do the Rebels think of religion? • The

Rebels believe that religion must be respected. They have not murdered priests nor burned churches.

Will they succeed? • They will succeed as long

as the Spanish people remember that the government which took control of their country in 1936 abandoned the constitution, denied the rights of the minority parties in the Spanish Assembly, and favored Communism.

Is it not wrong to revolt against constituted authority? • Yes, it is wrong as long as the

government represents constituted authority. The Spanish government against which the Rebels are revolting did not remain the constitutional authority of the country. Although placed in power to uphold the democratic constitution of 1931 the Spanish government de-

cided, through fear and threats, to favor the extension of Communism.

The government did not remain true to its trust. Therefore it forfeited its right to be obeyed. If President Roosevelt decided to make America communistic, after having been elected as a democratic president, he would forfeit his right to be recognized as President. In this way the Spanish government betrayed the Spanish people.

Why did the Rebels revolt? • Although the political parties represented by the Rebels secured a majority of the popular vote in February, 1936, peculiar Spanish electoral laws enabled the Communist Party and its Communistic cousins—Socialists, Anarchists and Syndicalists—to place the Left Republicans in power.

The Left Republicans owed their power to the parties of Communism. The Left Republicans were continually warned by the communistic groups to hasten the growth of Communism. The Left Republicans permitted the communistic groups to indulge in all sorts of violence. The Left Republicans refused to protect the Spanish people against the growth of Communism and against the establishment of a Communistic State.

All this was contrary to the Constitution of 1931 which the Left Republicans in power had taken an oath to protect. The Rebels arose to save their country from Communism. The cowardly government had become powerless to do so. The Spanish government or "Loyalists" and not the Rebels were the ones who abandoned the democratic constitution of 1931.

Spain vs. Moscow

ON Sunday, August 2, 1936, an article by Francis Ferrer entitled "Spain at the Barricades" appeared in the Weekend magazine section of the Brooklyn Daily Eagle. From the viewpoint of historical inaccuracy the readers of our American press would go far to find an article more subtle and more suggestive in its unfairness than the journalistic effusions of Francis Ferrer.

Communistic Silence

One does not have to be a Fascist to condemn the inaccuracy and unfairness of the Ferrer article. One merely has to have an elementary knowledge of the Communistic content and power of certain political forces in Spain to realize that Mr. Ferrer has hidden behind the barricade of Communistic silence. To judge from the literary care with which Mr. Ferrer avoids the very mention of the word "Communism" and emphasizes the mention of the word "Fascism," Mr. Ferrer's political leanings are at least slightly lopsided towards the Left. He evidently believes in not letting the "Right" hand know what the "Left" hand is doing.

Historical Insincerity

In his careful and zealous omission of the very title of "Communism" Mr. Ferrer is not in harmony with the editorial policy of the Brooklyn Daily Eagle. In his Sunday article Mr. Ferrer presents the forces opposed to each other as follows: "Your welfare and mine," he writes, "depends to an extraordinary degree on who wins: the Iron Men of the Fascist armies, or the heroic

miners and mechanics and farmers and writers and lawyers and doctors—and their wives—risking their lives for a People's government." In its leading editorial of Monday, August 3, the Brooklyn Daily Eagle refers to "the bitter civil war in Spain between the socialist-communist-syndicalist-anarchist Popular Front government on the one hand and the fascist opposition representing the army, big land owners, the clericals, the royalists and industrialists on the other." The editorial recognizes the Communistic and anarchistic elements of the struggle. Mr. Ferrer purposely omits any reference to Communists or syndicalists or anarchists. Falsehoods can be told by silence. Mr. Ferrer's silence toward the Communistic and anarchistic forces among the Loyalists—the proportion of which we shall presently discuss—robs his article of any historical value whatsoever.

Strong Men

By dismissing rebel forces as "Iron Men" and "Fascist armies" Mr. Ferrer would further have the unthinking reader believe that in the ranks of the Rebels there are no "heroic miners and mechanics and farmers and writers and lawyers and doctors" or even "their wives." Surely Mr. Ferrer will admit that Largo Caballero is a man of Iron. Senor Caballero is the leader of the violent Socialists and has been aptly called the "Spanish Lenin." And Lenin was assuredly not a man of putty.

The last stroke of biased journalism was reached by Mr. Ferrer when he wrote: "It (the Spanish rebellion) has arisen because the rulers of Spain, the combination of

feudal landlords, clerical people and military men have always believed that true government consists of 'strong men.' They have always looked upon themselves as divinely appointed to administer Spanish destinies, for their own benefit." Strong men, I should imagine, are an asset to the government of any nation. The present rulers of Spain are anything but strong. Placed in power to preserve the constitution, they became weak and fearful before the threats and criticisms of the Communists and Socialists and Anarchists and Syndicalists, who placed them in power, who refused to associate with them in the Cabinet, who denounced the government's policy of peace and moderation and who threatened to revolt if the Left Republican Cabinet pursued its policy of peace and moderation. The threat of revolt came from the Communists. The actual revolt came from the anti-Communists, those whom Mr. Ferrer so frequently and disparagingly designates as Fascists.

Church and Constitution

To understand the alignment of parties and the reason for the present Spanish revolt it is necessary to analyze the election figures of February, 1936. In the first place, any party elected to power in February had the solemn obligation to uphold and support the Spanish liberal constitution of 1931. In that year Alfonso XIII went the way of all kingly flesh. In the same year a liberal constitution and a republican form of government was once again created in Spain. Contrary to the implications purposefully brewed in Mr. Ferrer's journalistic

porridge, the Catholic Church publicly expressed its approval of and its devotion to the constitutional government. In 1931 the Cardinal Archbishop of Tarragona addressed the following message to the Constitutional Cortes then assembled: "Your duty is to erect a new political structure for the nation. Our prayer is that that structure be a structure firm and strong, spacious enough to provide within it an abode for every faction and every interest that may arise in our national life, a home in which every citizen of Spain may dwell in peace, co-operating with his fellows for the glory, the progress and the happiness of all."

By what right and with what current historical knowledge, then, does Mr. Ferrer inject the title "Fascist" to cover the personalities of all the leaders of revolt in Spain? By what right does he attempt to cast contempt upon leaders of the type of the Archbishop, whose message has just been quoted, a contempt contained in the reference to divine rights of government and special appointment to rule Spain for their own benefit? By what right does Mr. Ferrer use the word "Fascist" *ad nauseam* and omit the word "Communist" altogether?

1936 Elections

By what further right is Mr. Ferrer silent about the election returns of February, 1936, and the strange governmental situation which resulted from the fact that the Left Republicans were permitted by the Communists and Socialists and Anarchists and Syndicalists to occupy the Cabinet?

In the Spanish elections of 1936, according to an article in the May issue of *Current History*, 9,408,514 Spanish voters went to the polls out of a possible electorate of 13,528,609. Not a bad proportion of actual voters when we analyze the percentage of voters who regularly vote in our own National, State and local elections. Of those nine millions, 5,051,935 voted for the Rightists and Centrists, for those, namely, who are now engaged in seeking to break the chains which Moscow would forge for Madrid. Of those nine millions, 4,356,559 voted for the Left Republicans, the Communists, the Socialists, the Syndicalists and the Anarchists.

Since the revolution of October, 1934, Spanish Socialism believes in violence and direct action. Spanish Socialists therefore agree with the methods of Communism. They differ widely from Socialists in Belgium or Holland or the United States. Their leader is Francisco Largo Caballero, who is known as the "Spanish Lenin." The swiftest analysis of these election figures reveals the fact that over 50 percent of the people voted against the parties of the Left and of violence. The so-called "People's Front" of Mr. Ferrer's articles therefore, represented a minority of the electorate. The so-called "Fascists" of Mr. Ferrer's article represented a majority of the electorate. Only a writer bent upon protecting the tyranny of Communism could have willingly omitted a reference to these figures.

Communistic Control

The new Spanish Parliament had the largest Communist minority in the world.

Due to the peculiar electoral laws in Spain, the majority parties of the Rightists and Centrists secured only 217 seats, as against 266 distributed among all parties of the Left. The Cabinet was composed of Left Republicans. Manuel Azana, leader of the Left Republicans, became Premier. The Marxists refused to take any seats in the Cabinet. They preferred to control by their Socialistic - Communistic majority in the Assembly. They promised to support the Left Republican Cabinet as long as its measures were approved by the Marxist believers in violence and direct action.

Through Communistic flattery the Left Republicans were placed in power. Through Communistic threats and interference the Left Republican leadership became ridiculous. The Catholic forces in Spain accepted the results of the February election and the distribution of power in the Cortes with all hope and sincerity. In editorial comment *El Debate*, the Catholic daily newspaper of Madrid, stated: "The New Parliament meets in circumstances that are peculiarly critical. The Cortes in principle represents the country. As a body it reflects public opinion as it stood on election day. The new Cortes represents public opinion as it stood in Spain on February 16. On that day the voting showed public opinion to be divided almost equally between two groups. The duty of Congress is to respect the minority. In the acts of the Parliament now about to convene as the third Cortes of the Republic the capacity of our country for democracy will be on trial before the world." Today, incidentally, *El Debate* has been suppressed

and an official organ of the Socialist party, a party of violence, is being published on its presses.

How did the Communists and Socialists and Syndicalists and Anarchists view the elections and the Cabinet of Left Republicans which their votes had hoisted into power? Out of their own mouths—assuredly not out of the mouth of Mr. Ferrer—comes their own condemnation. Shortly after the elections Largo Caballero, the Spanish Lenin, threatened the government which his party comrades had placed in power with utter extinction, should it dare to be conservative in its administration. "If," he said, "despite our warnings, it follows that path, the Socialist party will rise in opposition and there will be another revolution." Mr. Ferrer should remember and relate that the first threat of revolution against the present Spanish government came from the Communists and Socialists whose votes had placed the government in power. The first threat of revolt did not come from Mr. Ferrer's so-called fifteenth century forces of reaction. The Socialist monthly *Leviatan* summed up the Communistic contempt for law and order, for peace and progress when it declared: "Peace and concord are chimerical and no less chimerical is a policy of conciliation or of the center. Either revolution or counter-revolution. There is no middle course. He who dreams of half-way terms is exposing himself to being burned between two fires."

This quotation refutes the implications of Mr. Ferrer that a wicked group of Fascist forces marched out against the government of Spain without any reason or

any provocation. Perhaps Mr. Ferrer is disappointed that a Communistic revolution did not get the jump on the counter-revolution.

Communistic Violence

Nor did the violent parties of the Left remain content with threats of revolt and consequent intimidation of the Left Republican Cabinet under the leadership of Premier Manuel Azana. They believe in direct action and they acted directly. On March 14 of the current year the government was powerless to prevent the firing of a newspaper office in Madrid and the burning of several churches in the center of the city. On June 16, 1936, more Catholic churches were burned. On June 25 the Spanish Communistic majority in the Cortes demanded a dictatorship of the proletariat. On July 16 the Rightest Deputy, Calvo Sotello, was kidnaped and murdered.

The following words of Suarez de Tangil, a Rightest member of the Cortes, will remove the erroneous "People's-Front-versus-Fascist" theme with which Mr. Ferrer has attempted to delude his reading public. Rising in protest against the action of the government in renewing a "state of alarm," instead of dealing effectively with the Communistic elements that burned churches and attacked the representatives of over 5,000,000 voters, Suarez de Tangil declared: "We have remained at our posts in the Cortes in spite of the abuse of its authority by the credentials committee. We have endeavored to co-operate in the labors of this Parliament, willing to sacrifice our personal

feelings on the altar of patriotism in the interest of the common good, of peace and national harmony.

Calvo Sotello

“The murder of Calvo Sotello, the glory, as he was the hope, of Spain, lays upon us the duty of changing our attitude. Under pretext of revenge, unreasonable and absurd, this man was killed. In his mind the thought of direct action never entered. He was utterly opposed to the violence of the mob. His murder is the penalty paid for the courage, for the loyalty, which dared to plead in Parliament the cause of a suffering people. That crime is without precedent in our history. It is directly related to the state of mind created by those who advocate violence and make personal attacks daily in the Parliament against men who have been elected to sit on the right benches of the Cortes. There are even some who already have praised this murder as an act of justice.

“I solemnly warn you. We cannot longer associate with men who protect and are the accomplices of the assassin.”

Between June 16 and July 16, 1936, according to the statement of Gil Robles, 71 persons had died the victims of violence, 224 had been wounded, 10 churches had been burned, 145 strikes had been declared, 74 bombings had been committed by terrorists and property worth millions of pesetas had been destroyed.

Before the violence and intimidation of Communists, Socialists, Anarchists and Syndicalists the Spanish government was impotent. A government which is unable

and which refuses to grant security of life and property to minorities loses its right to govern. The Communistic forces of Spain were merely using the government as their catspaw. As proof of the cause of the present rebellion, we need only recall that on July 23, one week after the murder of Calvo Sotello, against which the Rightist and Centrists (falsely labeled "Fascists" by Mr. Ferrer) revolted, the "Marxist Militia" took possession of the palace of the Duke of Medina Celli for its headquarters. The Socialistic Communists had at last decided to come out into the open. They had placed the present government in power. They had indulged in all sorts of violence and persecution and sabotage under its protection. They would now destroy it and use the authority of the National Government to tear down the existing order and inaugurate a reign of terror which would precede the erection of a proletarian dictatorship in Spain. Madrid would become the Moscow of the west.

Patriotic Revolt

Against that menace and movement the parties of the Right and the Centre, representing over 5,000,000 of the electorate, rose in revolt. The Rebels of Spain, supported by the armies of General Franco and General Mola, are no more tyrannical in their rebellion than any rebellious patriots who have sought to save their country from the scourge of Communism. Both General Mola and General Franco have pledged themselves to a restoration of republican government in Spain. Mr. Ferrer has evidently never read the following words from

the lips of General Mola: "We are fighting today against traitors to Spain. But it should be understood that the country can only achieve its highest expression through a republican regime which the people, jealous of its liberty, have freely chosen. I affirm this stand with General Franco."

Since the elections of February, 1936, the Communistic forces of the Left have attempted to destroy the democratic liberalism of the constitution of 1931, first under cover and protection of a Leftist Republican Cabinet, placed in power by Communist votes, and later, since March of the current year, by violence and terrorism. The impotent Spanish Government of the Left could not help collapsing, in the face of the violent demands of its Communistic supporters. Will it be succeeded by Communism or democratic republicanism? This is the issue of the Spanish revolt.

The Issue

The issue is not, as Mr. Ferrer so unhistorically and hysterically paints it, between the People's Front and Fascism. On the basis of the election results of February, 1936, and on the basis of the ever mounting support rendered to the armies of the rebellion by Spanish men and women of all classes of life, the parties in revolt are the popular front. They believe in republicanism and in the spirit as well as the letter of the constitution of 1931. The Loyalists stand revealed before the world as the Socialistic-Communists; the Anarchists and the Syndicalists who would set up a godless and tyrannical dictatorship. Spain is at the barricades—Spain against Moscow.

Notes on Communism

What is Communism? • Communism is a political, social and economic creed which declares that men live for this life alone; that they must give blind obedience to the State; that workers must make every sacrifice and give up every one of their liberties in order to increase the power of the State; that men are made for machines rather than that machines are made for men; that the ideal community is Soviet Russia where people are merely units in the control of a State that abolishes God and religion and that considers its citizens only as so much cannon fodder in time of war and so much machine fodder in time of peace.

Communism eliminates and denounces every one of the liberties and every bit of the intellectual progress for which the people of the world have been striving during the past century.

Communism means the establishment of a godless State in which denial of God and blind obedience to the State become the supreme civic virtues.

The history of Russia during the past twenty years and the history of Mexico during the past ten years prove the truth of this analysis.

Does Communism recognize and defend freedom of the press? • Absolutely not. No one in Communistic Russia and Mexico is allowed to print even the mildest criticism of the communistic governments in these countries. The communistic government alone decides what shall be printed. Mr. Earl Browder, the

Communist candidate for President of the United States, admitted that Communism destroys freedom of the press, in a speech which he recently made before the National Press Club in Washington.

Have citizens in a Communistic State the same rights as democratic Americans? • Absolutely not. Under a Communistic government there is no freedom of speech, no freedom of education, no freedom of culture, no freedom of religion, no freedom of conscience, and, as we have already pointed out, no freedom of the press. In Russia the Bible itself cannot be printed or circulated in the Russian language.

Does Communism recognize the right of the worker to strike? • No. Communists urge the workers to indulge in strikes and disorder elsewhere but in Russia no strikes are permitted. To go on strike in Russia is equivalent to committing an act of treason. The American worker has always regarded the right to strike as one of the most important and effective ways to secure economic justice. In Russia the worker must put up with every injustice. He cannot remedy his conditions by striking.

Is the Communistic State a godless State? • Yes. In Russia godless societies are recognized and encouraged by the government. In Russia anyone may publicly advance the cause of atheism but no one is permitted to advance the cause of religion. In Mexico children are taught to deny the existence of God in the communistic schools which have been established by the State on the ruins of religious schools which the Communist State confiscated and destroyed.

What does Communism think of youth? •

Communism tells boys and girls, young men and young women, that they owe their parents neither obedience nor respect. Youth, so the Communist teaches, belongs to the State. Youth must give blind obedience to the State. Young people who have informed the Communist State of the opposition of their parents have been praised and rewarded. In Communism youth is not to be free and independent. The young are to be treated like animals and trained to worship and obey the State alone.

Have the people any rights in Communism? •

No. Communism does not recognize any of the fundamental human and civil rights which are contained in the articles and amendments of our Federal Constitution. For hundreds of years the people of the world have fought for and secured many fundamental rights. Communism would remove them all. Communism would turn back the clock of human progress at least two hundred years.

Is Communism an economic and a social success? •

No. Communism is an economic and a social failure. Communism has not made the Russian workers and peasants happier, or wealthier, or more contented. This is shown in the writings of those who once believed in Communism but who went to Russia and returned disappointed and disillusioned.

How, then, does Communism grow? •

Communism takes advantage of economic depressions and unemployment. It promises the unemployed imaginary positions at imaginary salaries. It plays upon discontent and arouses hatred. It paints a rosy dream of a country in which the workers live in luxury.

American workers should learn the truth about Russia. The salaries of Russian workers are less than the weekly amount of money received by American citizens on Home Relief. The American farmer should remember that under Communism his farm and tools would be taken away from him and that he would become a farmhand in the slavish employ of the Communistic State.

What is the cure for Communism? • Men and women must be taught true religion. They must be shown that their life on earth is but a preparation for the life to come and that immediately after death they will be judged by God and rewarded or condemned according to their works. In other words, men and women are born to live for God. They must obey the State but the State is not their whole life as Communism would have them believe.

In the second place we must do everything we can to bring about social justice. We will never be able to stop all waste and to convert all spendthrifts and to reform people who refuse to be frugal and economical. We can, however, bring about a condition of society in which the worker will receive a fair share of the profits of his labor and in which the employer will be just towards his employee and the employee just towards his employer. This is Christian social and economic justice.

Does the world need Communism? • Decidedly not. Wherever Communism has gained power, as in Russia and Mexico, it has been the source of bloodshed, terror and persecution, as well as a social and economic failure. Russian workers and peasants are worse off now than they have ever been in their history.

The world needs true religion. True religion develops the right attitude towards life and teaches the virtues of patience, frugality, and resignation as well as justice.

The world needs the Catholic Church, which was founded by Christ, Our Lord and Saviour, and which has always been the friend of the laborer, the farmer and the workingman. Christ reproved the rich for their injustices and loved the poor. The Catholic Church has done likewise.

What should men do to right their wrongs? •

They should first realize that they live for eternity and not for life. This realization will enable them to live in peace and charity with all their neighbors, rich and poor.

Secondly, they should strive by all legitimate means to secure a just return for their labor. Every day the condition of workingmen is improving without the sacrifice of a single liberty now possessed by them. The workingman gains nothing by becoming the slave of a Communist State.

In Russia, while barely receiving the necessities of life, he is no longer master of his home or his children or his leisure or his income. He dares not strike. He dares not complain. In America, the workingman is a king compared to the workingman in Russia. Even throughout the depression private charity and a democratic government refused to allow workingmen or their families to be without the necessities of life.

Let workingmen unite in organizations that are animated by the principles of true religion and they will secure the fullest amount of social justice that belongs to them. Communism is not the remedy. Communism merely destroys.

Communism has betrayed the Russian peasant and the Russian worker.

Are the Spanish Rebels right? • When we consider the teachings and the performances of Communism we must admit that the Spanish Rebels were right in revolting against the threatened establishment of a Communistic State in Spain.

They have done only what American citizens would do if the American government threatened to become Communistic and thereby take away their property, remove their liberties, enslave their children, silence their criticism and condemn them to long hours and small pay in the service of a godless State.

Why do the Communists call every anti-Communist a Fascist? • The Communists label every anti-Communist a Fascist in order to draw away attention from themselves. The modern world has condemned the excesses of Fascist States. Communists take advantage of that. They hope, by calling people Fascists, that the arguments against Communism will not be considered and that the true conditions of Russia will not become known.

Communists believe that the end justifies the means, in other words, that anything is right if it advances the cause of Communism. Consequently it makes no difference to the Communistic mind whether a man is truly a Fascist or not. If he is not a Communist they delight in calling him a Fascist, rightly or wrongly, in order to repudiate him. This is immoral and unethical. Those who are Fascists should be called Fascists. Those who are not Fascists should not be called Fascists simply because they oppose Communism.

How shall we save our country from Communism? • We shall save our country by prayer, by teaching and practicing true religion, by working to secure economic justice for the American workingman and farmer, by being just and charitable in our relations with our fellow human beings, and by opposing Communism itself in all its forms. The employer must be just towards his employee. The employee must be just towards his employer. Both must remember that they are children of God and that God will judge them on the basis of their justice and their charity.

Where shall we find the most complete statement of social justice? • The Encyclical on the "Condition of Labor," written by Pope Leo XIII, and the Encyclical entitled "Reconstructing the Social Order," written by Pope Pius XI, apply the principles of Christ to modern working conditions and society. On the basis of these Father Coughlin has drawn up a program of Sixteen Points. On the basis of these Encyclicals all people must work out a state of affairs in which all men, rich and poor, employer and employee, will live together in peace and brotherly love.

Communism excludes and denies God. This fundamental error explains its utter failure on the one hand and its ruthless brutality and slavery on the other hand. Man lives for God and the world to come. Only on this principle can the present world be made a happier place to live in.

Remember the words of Christ:

"Seek ye therefore first the kingdom of God and His justice and all these things shall be added unto you."

On Communism . . .

in Russia

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